



CHAPTER 1

Arjunavisada Yoga

(Arjuna's Grief)

Prayer

Gita Dhyana Slokam

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
अम्ब त्वामनुसंधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

Om pārthāya pratibodhitām bhagavatā nārāyanena svayam
vyāsenā grathitām purāṇa-muninā madhye mahābhāratam
advaitāmṛta-varshinīm bhagavatīm-ashtadashādhyāyinīm
amba tvām-anusandadhāmi bhagavad-gīte bhava-dveshinīm 1.

Om, O! Bhagavad Gita, with which Partha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient sage Vyasa – the Divine Mother, who is showering the nectarian philosophy of Advaita in the form of eighteen chapters, upon Thee, O! Blessed Mother, I constantly meditate – you are the sure antidote to the rocking experience of change i.e., the destroyer of Samsara (rebirth). [Dhyana Sloka 1]

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

Namo'stu te vyāsa vishāla-buddhe phullāravindāyata-patra-netra
yena tvayā bhārata-taila-pūrnah prajvālito jñānamayah pradīpah 2.

Salutations unto thee, O Vyasa! Of mighty intellect, who has eyes like the petals of a full-blown lotus-tree, by whom was lighted the Lamp of Knowledge, filled with the Mahabharata oil. [Dhyana Sloka 2]

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye
jñāna-mudrāya kṛṣṇāya gītāmṛta-duhe namah 3.

Salutations to Krsna : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

Sarvpanishado gāvo dogdhā gopāla-nandanah
pārtho vatsah sudhīr-bhoktā dugdham gītamṛtam mahat 4.

All the Upanisad-s are the cows, the son of the cowherd i.e., Kṛṣṇa, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyana Sloka 4]

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

Vasudeva-sutam devam kamsa-chānūra-mardanam
devakī paramānandam kṛṣṇam vande jagad-gurum 5.

I salute Lord Kṛṣṇa, the teacher of the Universe, the divine son of Vasudeva, the destroyer of Kamsa and Canura, the supreme joy of Devaki. [Dhyana Sloka 5]

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

Bhīṣma-drona thatā jayadratha-jalā gāndhāra-nīlotpalā
shalya-grāhavatī kṛpena vahanī karnena velākulā
ashvatthāma-vikarna ghora makarā duryodhanāvartinī
sottīrnā khalu pāndavai rana-nadī kaivartakah keshavah 6.

The river of battle, with Bhīṣma and Drona, as its banks; with Jayadratha, as its waters; with the king of Gandhara, as the blue water-lily ; Shalya as the shark; Kṛpa as the current; Karna as the breaker; Asvathama and Vikarna as the terrible crocodiles; Duryodhana as the whirlpool in it – was indeed crossed over by the Pandava-s with Kesava as the ferry-man. [Dhyana Sloka 6]

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपंकजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ७ ॥

Pārāsharya-vacha-saroham amalam gītārtha gandhotkatam
nānākhyānakakesaram hari-kathā sambodhanā bhodhitam
loke sajjana-shatpadairaharahah pepīyamānam mudā
bhūyād bhārata-pankajam kalimalapradhvamsinah shreyase 7.

May the spotless lotus of the Mahabharata – born in the waters of the words of the son of Parasara (i.e., Vyasa), having for its sweet and pleasant fragrance the significance of Gita, with many narratives as its inner soft petals, fully blossomed by the stories of Hari, and joyously drunk day after day by the six footed (honey bees) the good men of the world – be productive of the supreme good to us who are eager to destroy and safely come out of the inner imperfections of the Iron age. [Dhyana Sloka 7]

मूकं करोति वाचालं पङ्क्तुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

Mūkam karoti vāchālam pangum langhayate girim
yatkrpā tam-aham vande param-ānanda-mādhavam 8.

I salute that Supreme Bliss Madhava, whose grace renders the mute eloquent and the cripple cross mountains.
[Dhyana Sloka 8]

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैःसाङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥ ९ ॥

Yam brahmā varunendra-rudra-marutah stunvanti divyaih stavaih
vedaih sāṅgapada-kramopanishadair-gāyanti yam sāmagāh
dhyānāvasthita tad-gatena manasā pashyanti yam yogino
yasyāntam na viduh surasuraganā devāya tasmai namah 9.

Salutations to that God-head whom the Creator Brahmaji, Lord Varuna, Lord Indra, Lord Rudra and the Lord of the Maruta-s invoke with their divine hymns; whom the singers of Sama songs invoke through their correct and appropriate chantings, whom the Yog-s realise with their minds absorbed in the goal of their contemplation through perfect meditation and whose limits are not known even to the denizens of the heavens or to the Asura-s of the nether Kingdom. [Dhyana Sloka 9]

Summary

Chapter 1 (47 Verses)

Verse 1 - 20

- Story of Pandavas + Kauravas
- All blow conch
- War to begin
- Krishna is Arjunas charioteer.

Verse 21 - 25

- Chariot in front of Bheeshma / Drona
- War seen from Relationship angle.

Verse 26 - 47

- Arjunas Discovery of Samsara.
- 3 Stages :**
- 1) Raagha :**
- Over attachment
Verse 25 to 28
- 2) Sokah :**
- Sorrow
Verse 29 to 35
- 3) Moha :**
- Delusion at intellectual level.
Verse 36 to 47

Disciples stages

1. Samsara Varnanam
 2. Thivra Mumukshutvam
- Chapter 2 :**
3. Karpanya Bavaha
 4. Saranagathi

Chapter 1

Introduction to Gita

- Bagawat Gito Upanishad – Full name of Gita.

Prayer : Gita Dhyana Slokam

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पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

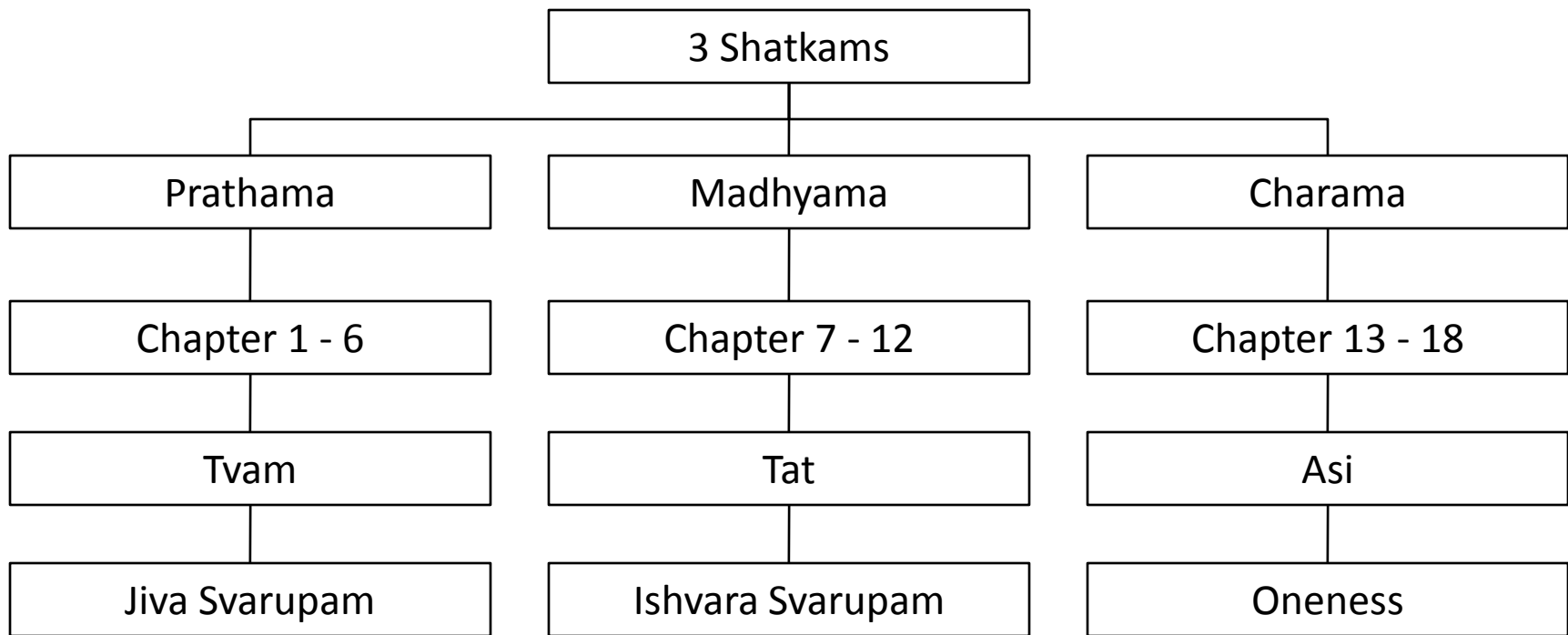
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Upanishad	Gita	Milkman
Cows	Milk extracted from Upanishad cows	Lord Krishna

Central theme of Gita and Upanishads :

- Tat Tvam Asi.
- Jivatma – Paramtma Aikyam
- Identity, Oneness, Between individual and total.



Introduction to Chapter 1 :

2 Fundamental truths about happiness and sorrow :

- Everything becomes cause of sorrow when it is dependent on somebody else.
- Everything is happiness if it is dependent on myself.

Dependence	Independence
<ul style="list-style-type: none"> - Sorrow - Expectation from things, persons situations. - For Dharma, Artha, Kama. 	<ul style="list-style-type: none"> - Happiness. - Depend on ourself for security, enjoyment and life after death.

- Follow Dharma – For life after death.
- Obtain Artha – Money, House, Shares.
- Kama – Tv, Friends, Radio.

Jeevan Mukta : Liberated person

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Free in himself – not depend on Artha – things.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

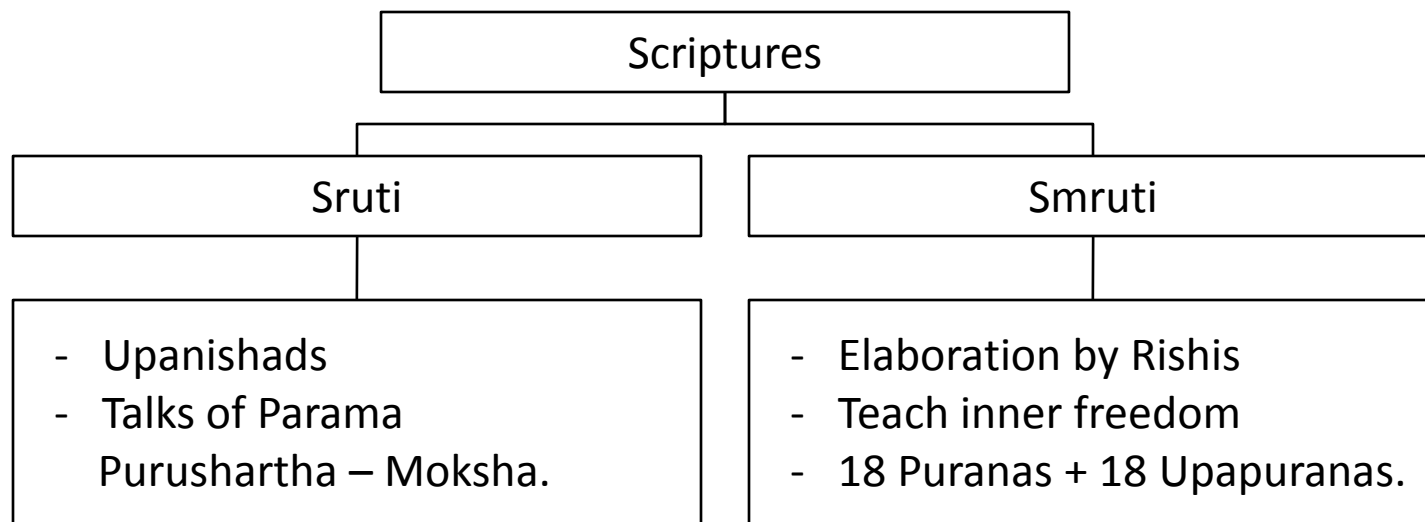
The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- No dependence on Kama.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २.६६ ॥

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

- Not dependent on Dharma.



- How to find Dharma, Artha, Kama in ourselves? By Moksha.
- Initially as a child, resort to dependence.

Example :

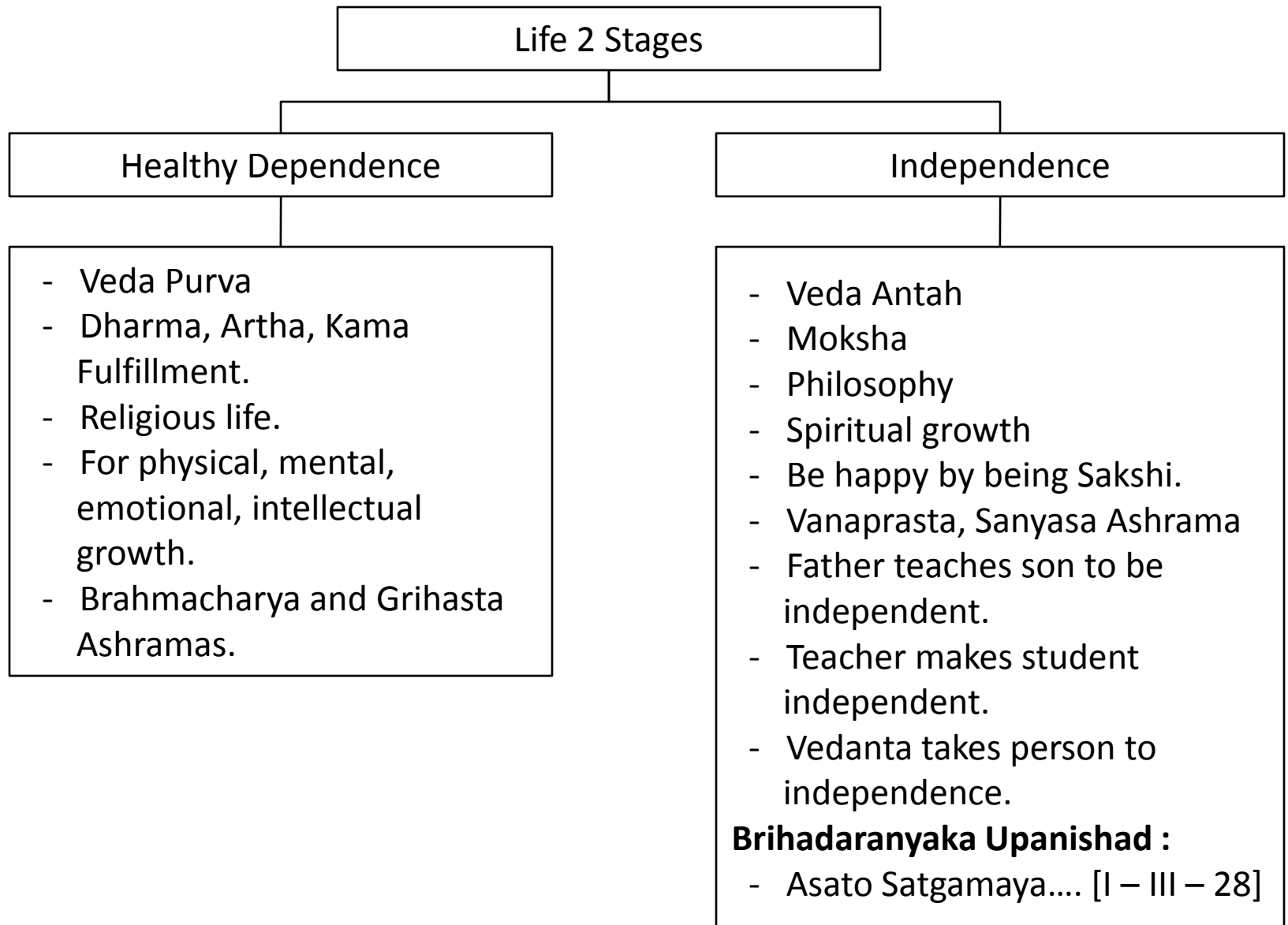
- Child walks on cart till he discovers strength on own legs.
- Baby in womb – gains independence.
- Ripe fruit falls on ground.

Maha Mrityujaya Mantra :

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥

Om Try-Ambakam Yajaamahe Sugandhim Pusstti-Vardhanam
Urvaarukam-Iva Bandhanaan Mrtyor-Mukssiya Maa-[A]mrtaat ||

Om, We Worship the Three-Eyed One (Lord Shiva), Who is Fragrant (Spiritual Essence) and Who Nourishes all beings. May He sever our Bondage of Samsara (Worldly Life), like a Cucumber (severed from the bondage of its Creeper), and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature.

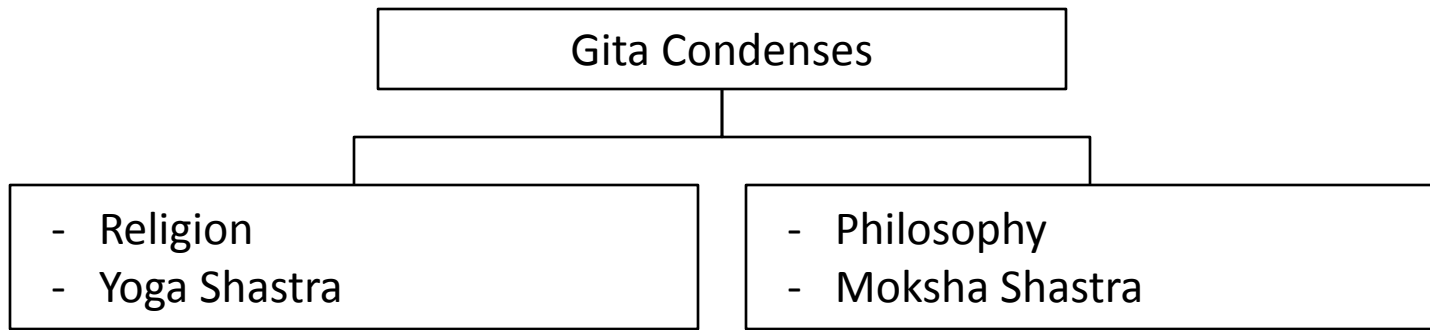


Brihadaranyaka Upanishad :

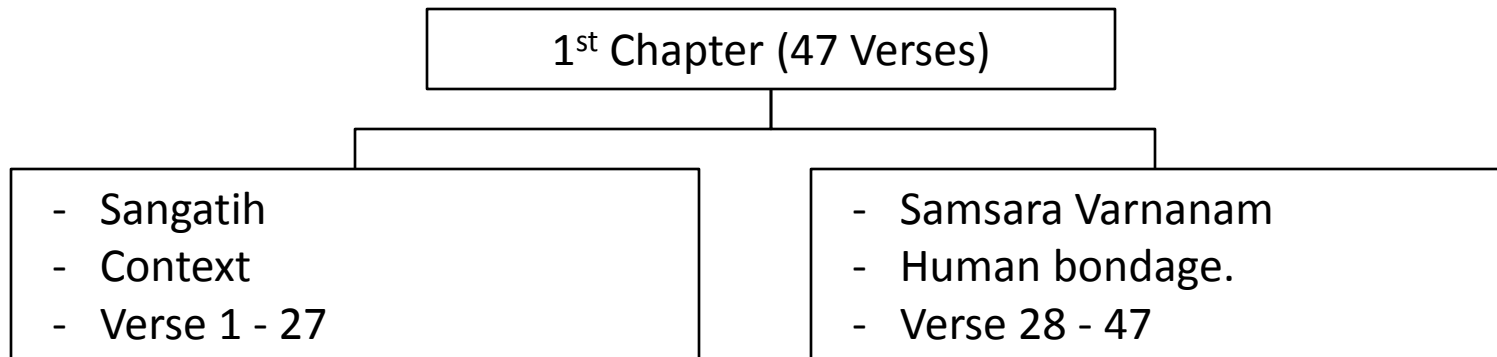
अथातः पवमानानामेवाभ्यारोहः, ; स वै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मांमृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सद्मृतम्,
मृत्योर्मांमृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मांमृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मांमृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणोत यं कामं
कामयेत तम् ; स एष एवंविदुद्गातत्माने वा यजमानाय
वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न
हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā sāma prastauti,
sa yatra prastuyāt, tad etāni japet: 'asato mā sad gamaya, tamaso mā jyotir gamaya,
mṛtyor māmṛtaṁ gamaya' iti, sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat,
sad amṛtam, mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha;
tamaso mā jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam,
mṛtyor mā amṛtaṁ gamaya, amṛtaṁ kurv ity evaitad āha;
mṛtyor māmṛtaṁ gamaya iti, nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi,
teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varam vṛṇīta,
yaṁ kāmam, kāmayeta, tam, sa eṣa evam-vid udgātātmane vā yajamānāya vā yaṁ kāmam
kāmayate taṁ āgāyati; taddhaital loka-jid eva, na haivā lokyatāyā āśāsti, ya evam etat sāma veda. ॥ 28 ॥

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, "From evil lead me to good," 'evil' means death, and 'good' immortality; so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (Vital force) as such has not to pray lest he be unfit for this world. [I - III – 28]



- Vedas too vast and needs qualifications, Gita (701 Verses) part of Mahabharatha – 100,000 Verses.
- Vyasa – Vishnu’s incarnation.
- Krishna – Lord’s Avatara.
- Samvada – Dialogue – Krishna – Arjuna.
- 5000 years old.
- 18 Chapters.



Kauravas – 100	Pandavas – 5
Aatayi : <ul style="list-style-type: none"> - Worst Criminals. - Burn others house. - Poisons another. - Kills others without defense. - Steal others wealth. - Snatch land / Wife. 	<ul style="list-style-type: none"> - Dharma Putras. - Ahimsa - Followed Sama, Dana, Bheda.

- Ahimsa – not absolute value – take Danda when everything fails.
- Only Kshatriya allowed to correct person with violence. Not Brahmano, Vaishyas, Shudras.

Love	Attachment
<ul style="list-style-type: none"> - Positive virtue. - Wise, embodiment of universal love. - I allow others to depend on me. - Directed towards weaker person from stronger person. - Love born out of independence. 	<ul style="list-style-type: none"> - I depend on another. - Born out of weakness, dependence and expectations.

Verse 1 – 27 :

- 2 Armies assembled.
- Duryodhanas Army bigger, blows conch first.

- Pandavas secure with Krishna.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

Wherever is Krsna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (steady or sound) policy; this is my conviction. [Chapter 18 – Verse 78]

- Krishna blows conch.
- Arjuna wants to look at faces of all fighting people.
- Krishna puts chariot in front of Bheeshma and Drona.

अयनेषु च सर्वेषु यथाभागमवस्थिताः।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १.११ ॥

Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhishma alone. [Chapter 1 – Verse 11]

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १.१२ ॥

His glorious grandsire (Bhisma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch. [Chapter 1 – Verse 12]

2nd Part : Verse 28 – 48

- Until now Arjuna's intellect clear, fighting Dharmic war.
- Clear vision without attachment sentiments.
- Samsara begins when intellect is overwhelmed by emotions of attachment.

कृपया परयाविष्टो विषीदन्निदमब्रवीत्।
अर्जुन उवाच
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥

Arjuna said : Seeing these my kinsmen, O Krsna, arrayed, eager to fight... [Chapter 1 – Verse 28]

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९ ॥

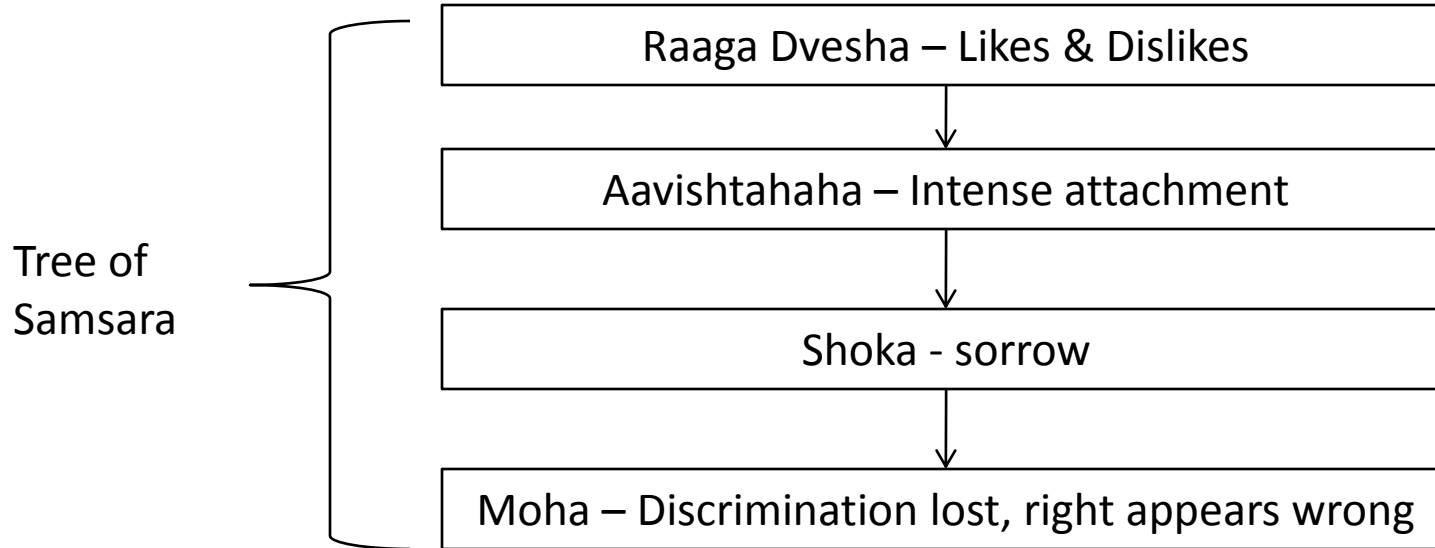
My limbs fail and my mouth is parched, my body quivers
and my hair stands on end..... [Chapter 1 – Verse 29]

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥

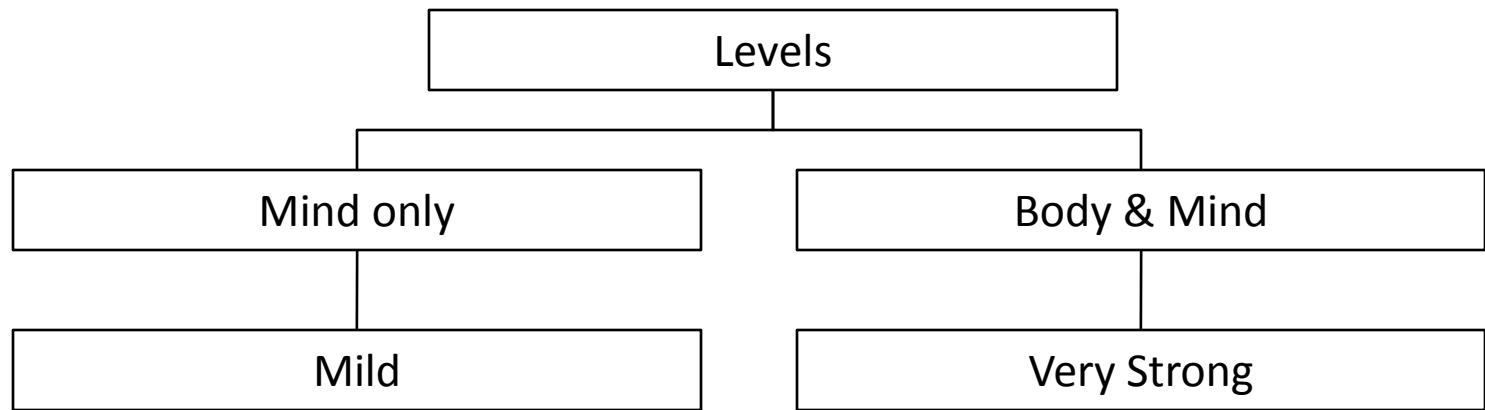
The Gandiva-bow slips from my hand and my skin burns
all over; I am also unable to stand and my mind is
whirling round, as it were... [Chapter 1 – Verse 30]

- Intense attachment (Aavishtaha) is potential source of sorrow. Death not cause of equal sorrow to all. Depends on ones psychological leaning towards the person.
- Bheeshma brought Arjuna up, played on his lap. Intense attachment, intense sorrow.

Drona : Teacher to Arjuna



- Problem of attachment – is universal. Varies from person to person.
- How intense was Arjuna sorrow?



- Atatai according to Dharma shastra should be given capital punishment without enquiry.
- Kshatriyas Dharma to punish and kill.
- Get Punyam not Papam.
- Why is Gita popular?
- Arjuna is sample of humanity of any century.
- In life we travel from attachment to stronger attachment.
- Baloon, Marbles, Tv, Ipad, whatsapp....
- We do not recognise problem of dependence but keep shifting our dependences.
- We progress from bondage to bondage not to liberation.
- Arjuna intensely experiences Samsara, decides not to fight, and had Tears in his eyes.

सञ्जय उवाच

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow. [Chapter 1 – Verse 47]

- **1st Chapter :**

Discover of Samsara Raaga, Shokha, Moha.

- Does not seek Advice yet.

- **Shastric rule :**

Never advice till you are asked.

- Lord Krishna does not utter a word in 1st chapter.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 1

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १.२१ ॥
यावदेतान्निरिक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १.२२ ॥

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight. [Chapter 1 – Verse 21 & 22]

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९ ॥

My limbs fail and my mouth is parched, my body quivers and my hair stands on end..... [Chapter 1 – Verse 29]

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were... [Chapter 1 – Verse 30]

सञ्जय उवाच

एवमुक्त्वा र्जुनः सङ्ख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow. [Chapter 1 – Verse 47]